

CONFIDENTIAL.]

[No. 33 of 1910.]

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 13th August 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta ...	Weekly	Barendra Lal Mukerjee, Brahmin, age 28.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi" ...	Calcutta ...	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura ...	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva" ...	Calcutta ...	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati" ...	Ditto ...	Do.	Suresh Chandra Samajpati ...	15,000
7	"Birbhum Hitaishi"	Suri ...	Do.	Bibhuti Bhutan Paitandi, Mukhtear ...	300
8	"Birbhum Varta"	Do. ...	Do.	Debendra Nath Chakravarti Brahmin, age 37.	800
9	"Burdwan Sanjivani"	Burdwan ...	Do.	Prabodha Nanda Sarkar, Kayastha ...	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura ...	Do.	Dina Nath Mukherji, Brahmin, age 42	850
11	"Daily Hitavadi"	Calcutta ...	Daily	Panchowri Banerji, Brahmin ...	5,000
12	"Dainik Chandrika"	Ditto ...	Do.	Hari Dass Dutt, Kayastha, age 39 ...	400
13	"Dharma" ...	Ditto ...	Weekly	Aravinda Ghosh, Kayastha, age 45 ...	2,000
14	"Dharma-o-Karma"	Ditto ...	Monthly	.....	.....
15	"Education Gazette"	Chinsura ...	Weekly	Shibnarain Bannerji, M.A., B.L., Brahmin.	1,500
16	"Ekata" ...	Calcutta ...	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu Teli, age 34 years.	1,000
17	"Hitavadi" ...	Ditto ...	Do.	Panchowri Banerji, Brahmin ...	30,000
18	"Hindusthan" ...	Ditto ...	Do.	Hari Das Dutt, Kayastha, age 39 ...	1,000
19	"Jagaran" ...	Bagerhat ...	Do.	Behary Lal Roy ...	600
20	"Jasohar" ...	Jessore ...	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani" ...	Magura ...	Do.	Biseswar Mukherjee, age 45, Brahmin;	1,200
22	"Karmayogin" ...	Howrah ...	Do.	and Tarak Brahma Sikdar, Kayastha. Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi" ...	Khulna ...	Do.	.....	.....
24	"Manbhumi" ...	Purulia ...	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi" ...	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu ...	500
26	"Medini Bandhav"	Midnapore	Do.	.....	.....
27	"Mihir-o-Sudhakar"	Calcutta ...	Do.	Sayyid Osman, Muhammadan, age 36; Maulvi Reyzuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad ...	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-weekly	Evd. Lall Behari Shah, Native Christian, age 24.	300
30	"Nayak" ...	Ditto ...	Daily	Priya Nath Guha, Kayastha, age 37 ...	3,000
31	"Nihar" ...	Contai ...	Weekly	Madhusudhan Jana, age 50 ...	200
32	"Pallivarta"	Bongong ...	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi" ...	Kalna ...	Do.	Sosi Bhutan Banerji, Brahmin, age 44	600
34	"Prachar" ...	Calcutta ...	Monthly	.....	.....
35	"Prasun" ...	Katwa ...	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.	500
36	"Pratikar" ...	Berhampore	Do.	Kamakhya Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia ...	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar" ...	Asansol ...	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mitra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia ...	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay" ...	Calcutta ...	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	800
41	"Samvad Purnachandrodaya"	Ditto ...	Daiiy	Purna Chandra Ghatak, Brahmin, age 45.	50
42	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika" ...	Diamond Harbour	Monthly	.....	.....
44	"Soltan" ...	Calcutta ...	Weekly	Maulvi Muhammad Monirazzam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl.					
45	" Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	... Weekly	... Mrinal Kanti Ghose, Kayastha, age 39	2,000
46	" Twenty-four Parganas Var-tavaha."	Bhawanipur	... Do.	... Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
47	" Banga Kesri" ...	Calcutta ...	... Fortnightly	... Nowsadika Lal, Kayastha, age 26 ...	200
48	" Bharat Bandhu" ...	Ditto ...	... Weekly	... Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	13,200
49	" Bharat Mitra" ...	Ditto ...	... Do.	... Ram Kishore Singh, Ondhia Kurma, age 30,	500
50	" Bihar Bandhu" ...	Bankipore	... Do.	... Prantosh Dutta, Kayastha, age 36 ...	1,000
51	" Bir Bharat" ...	Calcutta ...	... Do.	... Rev. Dr. A. Nottrott ...	1,000
52	" Ghar Bandhan" ...	Ranchi ...	... Fortnightly	... Hari Kissen Joahar, Khettri, age 31	6,000
53	" Jain Pataka" ...	Calcutta ...	... Monthly	... Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
54	" Hindi Bangavasi" ...	Ditto ...	... Weekly	... S. K. Tebrevala, Hindu, age 35 ...	600
55	" Hitvarta" ...	Ditto ...	... Do.	... Radha Mohan Gokulji, Vaisya, age 40	300
56	" Lakshmi Upadesh Lahri" ...	Gaya ...	... Monthly	... Ambika Prasad Bajpa ...	200
57	" Marwari" ...	Calcutta ...	... Weekly	... Shukul Narain Panday, Brahmin, age 35.	255
58	" Satya Sanatan Dharm" ...	Ditto ...	... Do.	... Pandit Jaganand ...	142
59	" Sri Sanatan Dharm" ...	Ditto ...	... Do.	... ....	....
60	" Shiksha" ...	Arrah ...	... Do.	... ....	....
61	" Tirhut Samachar" ...	Muzaffarpur	... Do.	... ....	....
62	" Bara Bazar Gazette" ...	Calcutta ...	... Do.	... ....	....
63	" Burman Samachar" ...	Ditto ...	... Monthly	... ....	....
PERSIAN.					
64	" Namai Muqaddas Hablul Matin." ...	Calcutta ...	... Weekly	... Sayyid Jalaluddin, Shah, age 59 ...	1,000
URDU.					
65	" Al Panch" ...	Bankipore	... Weekly	... Syed Husain, Muhammadan, age 36...	250
66	" Darus Sultanat" ...	Calcutta ...	... Do.	... Quazi Abdul Latif, Muhammadan, age 36.	400
67	" Star of India" ...	Arrah ...	... Do.	... Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	360
URIYA.					
68	" Garjatbasini" ...	Talcher ...	... Weekly	... Bhagiratti Misra, Brahmin, age 41 ...	....
69	" Manorama" ...	Baripada ...	... Do.	... ....	....
70	" Nilachal Samachar" ...	Puri ...	... Do.	... Baidya Nath Singh, Sikh, age 32 ...	700
71	" Sambalpur Hitaishini" ...	Bamra ...	... Do.	... Dinabandhu Garhnaik, Chasa, age 35.	....
72	" Samvad Vahika" ...	Balazore ...	... Do.	... Harish Chandra Sarkar, Sadgope, age 53.	500
73	" Uriya and Navasamvad" ...	Cuttack ...	... Do.	... Ram Tarak Sen, Tamuli, age 48 ...	600
74	" Utkal Darpan" ...	Sambalpur	... Do.	... Gauri Sankar Roy, age 76 ...	1,000
75	" Utkal Dipika" ...	Cuttack ...	... Do.	... Moni Lall Moherana, Karmokar,	500
76	" Utkal Sakti" ...	Calcutta ...	... Do.	... ....	....
77	" Utkal Varta" ...	Ditto ...	... Do.	... ....	....

No.	26A	"
	43A	"
	8A	"

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
26A	" Muhammadi" Calcutta	Weekly
43A	" Surbarnabaniik "	Do.	Do.
8A	" Biswadut" ...	Howrah	Do.

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I—FOREIGN POLITICS.

REFERRING to Reuter's telegram announcing the election of two Ministers in Persia, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 1st August points out the duties of these Ministers, one of which is to reduce the interference of foreigners.

In another article the same paper, advocating the appointment of European Counsellors, says that they should possess a free hand to act in a way that they consider best, but with this reservation that it is not prejudicial to Persian interests. They should be elected from among the nations not under the influence of Russia or England, for when necessary they would be able to obtain the support of their own Government in resisting interference by the neighbours in Persian affairs. The Counsellors should, suggests the paper, be placed in charge of, if not all, at least such departments as Judicial, Financial, etc.

The same paper in a third article expresses its opinion that it is indispensably necessary to organize a Senate for the Persian Empire consisting of two Houses—Lords and Commons—and to take measures to get rid of the foreign spies who create mischief in the country.

2. Referring to the question of Mr. Rees in the English Parliament about Railway concessions, and the replies thereto of the Under-Secretary for Foreign Affairs, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 1st August remarks, that the questions were directed chiefly to prevent Germany's access into Persia by an extension of the Bagdad Railway, and the replies thereto, though unjust and ambiguous, clearly show that the foreigners (Russia and England) have no right at all to interfere in the matter according to the terms of the Treaty.

The paper asks the new Cabinet to understand that all the actions of Russia and England are directed to prevent Germany from gaining any influence in Persia, to warn us against entering into any alliance with Germany, and to make us yield to the terms of the Memorandum. Now it is to be remembered that if, like the former Cabinet, we also get frightened and do not try to expel the foreign troops, we will not be able to do anything at all; and also if we accede to their request and entertain the vain hope of obtaining their friendship, they will not rest till the last vestige of our authority has disappeared.

The safety of Persia depends on acting upon the following three points:—

- (1) The organization of officers and Ministers, with foreign Counsellors in them.
- (2) Securing unity in the nation for resisting foreign interference and mischief by the neighbours.
- (3) Sincerity and friendship with Turkey, and the increase of German interest in Persia.

3. The *Hitvarta* [Calcutta] of the 4th August says:—

Turkey and Persia. The Turkish Government has appropriated a portion of Persia, at which the hearts of the Russians and the English have gone to pieces. On the latters' putting several questions to Turkey, she replied that a portion of the country belonged to herself, and as to the rest, it would not be restored to Persia until she showed signs of good government, or became the disciple of an able teacher.

4. With reference to the concentration of troops for Tibet, the *Hitvarta* [Calcutta] of the 4th August apprehends that the Tibetans are likely to lose the little independence they have left. Should a war be declared, the Indians will be crushed under the burden of cost. Most probably the British Government will have to fight with China espousing the cause of Tibet.

NAMAI MUQADDAS
HABLUL MATIN,
Aug. 1st, 1910.

NAMAI MUQADDAS
HABLUL MATIN,
Aug. 1st, 1910.

HITVARTA,
Aug. 4th, 1910.

HITVARTA,
Aug. 4th, 1910.

The paper does not understand what the British trade agency is being maintained at Gyantse for. Five years have passed away since Lord Curzon left India, but we have to suffer the result of his wicked policy. Will not the liberal Government remove the trade agency from Gyantse?

HITAVADI,
Aug. 5th, 1910.

5. The *Hitavadi* [Calcutta] of the 5th August refers to a recent statement by Earl Beauchamp, that probably the unrestricted immigration of Indians into South Africa would be impossible in any event, and asks why South Africans should be freely permitted ingress into this country.

6. Referring to the above-mentioned statement, the *Basumatî* [Calcutta] of the 6th August remarks:—

Ibid.

This means that a part of His Majesty's dominions which freely admits all his European subjects is to be barred to Indians, because India is the brightest jewel in the British Crown, because without India these colonies would not have been created or developed. Lord Beauchamp's reply is merely a string of unmeaning words, and Lord Ampthill's question in the House of Lords has been a failure.

7. The *Bharat Miira* [Calcutta] of the 6th August says that Transvaal Europeans leave no opportunity to create troubles for the Indians residing in Transvaal. The white traders are now trying their utmost to induce the whites and the Negroes there not to do any business with the Indians. Do not the new Governor, Lord Lansdowne (Gladstone), see this?

BHARAT MITRA,
Aug. 6th, 1910.

Further troubles of the Transvaal Indians.

Ibid.

8. The *Hindi Bangavasi* [Calcutta] of 8th August repeats almost the same sentiments.

II--HOME ADMINISTRATION.

(a)—Police.

SHERI
SANATAN DHARMA,
Aug. 2nd, 1910.

9. The *Shri Sanatan Dharma* [Calcutta] of the 2nd August says:—

His Honour the Lieutenant-Governor of Bengal has forbidden the holding of any meeting for celebrating the anniversary of the boycott movement. This meeting is held annually to renew the *swadeshi* vow. For the improvement of his own country, is the duty of every living being; but who knows, what difficulties Government may be seeing in it. However, to submit to the orders of the King is the bounden duty of the subjects.

10. With reference to the prohibition of the Boycott celebration, the *Hitvaria* [Calcutta] of the 4th August denies

Ibid.

that boycott alone is, as alleged, the cause of all evils. Further, the paper says that boycott is not regarded as bad in any civilised country; rather it compels the attention of the strong to the entreaties of the weak without causing any bloodshed or breach of the peace. Therefore it is being more and more resorted to in all civilised countries. The Bengalis will submit to the orders of the Lieutenant-Governor, bearing in mind—might is right—and not because the order has been a logical one. There is no longer any boycott agitation in Bengal; but so long as the partition of Bengal continues, the Bengalis will not be happy. It, however, lies with them to refuse to purchase foreign goods, even without opening their mouth. No one had expected such an action from a just and peace-loving ruler like Sir Edward Baker, but their expectation has been reduced to dust by this inopportune order. We are all the more sorry because the proclamation, not considered necessary by even Sir Andrew Fraser, has been issued by Sir Edward Baker, whose love of justice has been spoken highly of by us several times, but it cannot be done on this occasion. Of course the consequences are not likely to be good, while the orders will cause pain to all thoughtful men.

11. The *Sanjivani* [Calcutta] of the 4th August points out how recently in a case against two Mukhtears of Dinajpur, A strange case at Dinajpur. Jogesh Chandra Dutt and Banku Behary Dutt, the trying Deputy Magistrate (Babu Bhabani Prosad Neogi) of Thakurgaon

HITVARIA,
Aug. 4th, 1910.

SANJIVANI,
Aug. 4th, 1910.

recorded in his judgment that the police tried to prevent witnesses for the defence from attending Court in this case, and asks Sir L. Hare to attend to this conduct of his subordinates.

12. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 4th August writes :—

Alleged disreputable interference by the police. The compensation suit brought by a number of gentlemen of the locality against Mr. Weston, late Magistrate of Midnapore, and a few local officers of the police, is still under trial in the High Court. And a newspaper has published a statement to the effect that the police have been threatening the plaintiffs' witnesses in various ways, and have been repeatedly taking a particular witness to the thana. It is a disgrace to the Midnapore police, if this statement is founded on fact. The matter should attract the attention of the authorities.

13. Commenting on the punitive police stationed at Peshawar, the

Hitwarta [Calcutta] of the 4th August says :—

Punitive police at Peshawar.

What a nice piece of justice! Those who sought shelter of the Chief Commissioner of the frontier Provinces in their trouble, received this treatment. They wanted bread and have been given a stone. The paper is anxious to know how the Deputy Commissioner has been rewarded for his clever way of doing this.

14. Referring to the increasing sale of cocaine in Patna, the *Alpanch*

(Bankipur) of the 5th August draws the attention of the Patna officials, and asks them to stop this by

awarding severe punishments to the dealers as is done in Calcutta. It also points out that if any one gives the information of such sale to the police, he is required to furnish evidence for the police to proceed on, and that it is for this trouble that nobody cares to give any such information.

(c)—*Jails.*

15. The *Daily Hitavadi* [Calcutta] of the 5th August has heard a rumour

"A strange rumour about Barindra Kumar Ghosh." that Barindra Kumar Ghosh, Hem Chandra Das and Ullaskar Datta, who have been sentenced to transportation for life in the Alipur Bomb case,

are in the Bhagalpur and Hazaribagh Jails, and asks the Government to enquire whether the rumour is based on truth.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Aug. 4th, 1910.

HITWARTA,
Aug. 4th, 1910.

ALPANCH,
Aug. 5th, 1910.

DAILY HITAVADI,
Aug. 5th, 1910.

SANJIVANI,
Aug. 4th, 1910.

DAILY HITAVADI,
Aug. 6th, 1910.

HITWARTA,
Aug. 4th, 1910.

(d)—*Education.*

16. The *Sanjivani* [Calcutta] of the 4th August writes :—

A Musalman student of Sanskrit in the M.A. The University is no private *tol*; it is open to Hindu, Christian and Musalman alike. Nobody has any right to bar its doors to a Musalman. We

are sorry to hear that a Musalman who had been admitted into the Sanskrit M. A. class finds himself in a difficulty, in that Pandit Satya Brata Samasrami declines to teach him the Vedas, and Pandit Bahuballabh Sastri, Vyakaran. Let these two Professors cut off connection with the University, or teach this Musalman student without objection. There is no course open but these. A strong agitation is being got up over this question.

17. The *Daily Hitavadi* [Calcutta] of the 6th August fails to see the

Teaching the Vedas to Muhammadans. justification of the refusal of the Sanskrit Lecturers to the Calcutta University to teach the Vedas to a Muhammadan student. Such bigotry

is quite unpardonable, considering that the old rules for teaching and learning the Vedas have of late been considerably relaxed, and that Muhammadan Maulvis never refuse to teach the Koran to Hindus. The paper asks the Vice-Chancellor of the University to see to the matter.

18. Looking into the nature of the work done by Mr. Butler, it seems

New Education Department. clear to the *Hitwarta* [Calcutta] of the 4th August that the "all-knowing" civilian is fit for any post in India. The paper however is neither glad nor angry at

Mr. Butler's appointment. It is, however, glad that Sir Chandravarkar or Dr. Mukarjee has not been appointed to the post.

DAILY HITAVADI,
Aug. 5th, 1910.

19. Referring to the question of free primary education in India, the *Daily Hitavadi* [Calcutta] of the 5th August writes:—

In ancient times students in India used to live and board with their teachers, and receive their education all free of charge. The teachers used to get regular grants from the State and from the nobility. In those days, however, education was not half as costly as it is at present. For the present-day education has for its object not only to give the student a knowledge of the English language, but also to make him imbibe English civilisation as well. We are, however, against the idea of free primary education, though of course we admit that we fail to see the logic of those who oppose it on the ground of expense. If large sums of money can be spent for suppressing famines or on military expeditions, how is it that even a decent sum should be grudged to education? We should think that the Government spend more money on inspection than on actual teaching, and we request them to publish a statement showing the respective amounts spent on these two heads.

NAYAK,
Aug 7th, 1910.

20. The *Nayak* [Calcutta] of the 7th August writes:—

Ibid. In a poor country like India there are very few people who can afford to pay for their children's education. Among the lower classes of the Muhammadan population of this country there is not perhaps a single person who can give his boys even a rudimentary education, and consequently their condition in life has no chance of improving. In Europe primary education is compulsory, and the State pays all the expenses of such education. Mr Gokhale proposed that primary education should be made free in India, and the Government of India have just published a Blue-book in which the opinions of all the Provincial Governments on free primary education are recorded. From a perusal of this Blue-book we find, excepting the Chief Commissioner of the North-Western Frontier Province who has boldly and candidly supported Mr. Gokhale's proposal, none of the Governors has expressed himself in favour of it. In fact, it is quite evident that they all want the will to introduce free primary education in their respective provinces, and hence they have put forward a number of arguments against it, chief among which is the eternal plea—lack of funds. It, therefore, goes without saying that there is not the shadow of a chance of Mr. Gokhale's proposal being accepted by the Government. But then it is idle to expect primary education to be free in a country where the path of high education is tortuous and full of thorns.

BIR BHARAT,
July 7th, 1910.

21. After giving a summary of the opinions expressed by the Provincial Governments on the subject noted in the margin *Ibid.* the *Bir Bharat* [Calcutta] of the 7th observes:—

Government has funds to spend like water in increasing the number of the police and many other unnecessary objects. The Inspecting staff alone costs Government five times the amount spent on education itself. A member for education can be easily appointed to the Viceroy's Council. The funds do not stand in the way, but Government finds all sorts of difficulties and obstacles in making primary education free in the country. Will the Government furnish an account showing what it spends on inspection, and what on the education of the boys.

BIR BHARAT,
Aug. 7th, 1910.

22. The *Bir Bharat* [Calcutta] of the 7th August has no comment *Ibid.* on the proceedings of Parliament reviewing the Indian Budget, as no one would listen to it; so silence is golden for it for some time.

HITAVADI,
Aug. 5th, 1910.

23. The *Hitavadi* [Calcutta] of the 5th August appeals to the Lieutenant-Governor to take note of the public feeling *The Hare School site.* against the removal of the Hare School from its present site, which is close to Hare's tomb, and is besides dear to the people's mind as the place where during life David Hare laboured unselfishly for the good of the Bengalis.

24. The *Daily Hitavadi* [Calcutta] heartily approves of Lord Morley's decision to open the Professorship of Anatomy in the Calcutta Medical College to private medical practitioners, and says that sound and learned physicians like Drs. Nilratan Sarkar and Suresh Prosad Sarvadikari ought to be employed in the Medical College. These gentlemen, the paper concludes, might also with advantage be appointed lecturers to the Calcutta University.

Admission of Bombay Govern-
ment.

25. Referring to the revised orders of the Bombay Government regarding the admission of the students of the now defunct Samarth Vidyalaya of Talegaon, the

Bharat Mitra [Calcutta] of the 6th August says that these orders show that the Government has now come to understand that they were hard. Why then have the orders been relaxed only in the case of boys of 14 years of age and under? If the others are, as well not given an opportunity to reform themselves, they will not be able to protect themselves from future mischief.

DAILY HITAVADI,
Aug. 6th, 1910.

BHARAT MITRA.
Aug. 6th, 1910.

(e) —Local Self-Government and Municipal Administration.

26. Referring to the present epidemics prevailing in Patna the *Alpanch* [Bankipur] of the 5th August attributes them to the insanitary condition of the drains which it says cannot possibly be kept neat and clean by the Municipal sweepers and therefore thinks the construction of water-works indispensably necessary.

ALPANCH,
Aug. 5th, 1910.

(h) — General.

27. Referring to the Lieutenant-Governor of Bengal's remarks on the annual report submitted by Colonel Clarkson, the General health of Bengal. *Bangaratna* [Krishnagar] of the 1st August says:—

BANGARATNA,
Aug. 1st, 1910.

(1) If the people can get sufficient food and can live happily and cheerfully, that checks the prevalence of all kinds of diseases and increases the number of births.

Hence it follows that poverty is the cause of the manifold diseases which prevail in Bengal. Thus the Government now officially acknowledges the truth of what used to be repeatedly said by the leading men of the province, such as Raja Peary Mohon Mukherji and the like.

(2) With the removal of water-scarcity and the improved system of water-supply, diseases like cholera, dysentery, diarrhoea, indigestion, etc., may disappear.

The annual grant of four lakhs and a half sanctioned by the Government of India has enabled the authorities to improve the system of drainage and the District Boards have been attempting to make proper arrangements for the supply of good drinking-water. As a result thereof, districts like Jessore and Purnea, which were once hot-beds of cholera, have become healthy. Therefore, if we find cholera or any other disease raging in any place, in an epidemic form, we would infer, either that there has been dearth of water in the place or that the water available is not wholesome.

The paper next goes on to point out the desirability of trying to improve the health of the Bengal villages situated on both banks of the Ganges. An attempt in this direction is, according to the paper, bound to be successful if arrangements are made for unimpeded flow of water. The paper thanks and praises Sir Edward Baker, during whose Lieutenant-Governorship there has been an improvement in the general health of Bengal.

HITVARTA,
Aug. 4th, 1910.

28. Referring to the operation of the Press act in Bombay, the *Hitvarta* [Calcutta] of the 4th August says:—Each and every action of the Bombay Government is worth a lakh.

The Bombay Government approves of proceedings which are not permitted in any other province. In arresting people and confiscating books, Bombay has outdone the other provinces. The students have received the worst treatment there. The Samarth Vidyalaya of Telegaon has of late been closed by the orders of Government. The Secretary of the institution applied to the Bombay Government to show him what the Government found objectionable in it, so that he might try to remove it, but the Government refused to do so.

Referring to the conditions to be satisfied by the students of that institution before they can get admission into any other school, the paper observes: Such ill-treatment is not accorded to the worst offender who has under-gone ten years' rigorous imprisonment. If the student is over 14 years of age, there is no room for him on the face of the earth. Will somebody bring the above to the notice of Lord Morley, who, the paper has no doubt, will not permit students being treated in this way.

TIRHUT SAMACHAR,
Aug. 4th, 1910.

29. Seeing the East Bengal and Assam Governmant vesting the Garos with powers to try certain cases, the *Tirhut Samachar* [Muzafferpore] of the 4th August says:—

How nice it would be if Government obtains the contentment of the people of other provinces by vesting them with similar powers.

TIRHUT SAMACHAR,
Aug. 4th, 1910.

30. The *Tirhut Samachar* [Muzafferpur] of the 4th August gratefully mentions the name of Mr Birthwood, the District Magistrate of Muzafferpur, whose fame is sung in every household of the district. He wishes that all documents, etc., submitted for registration be written in Hindi. He has referred the matter to the Inspector-General of Registration. In conclusion, the paper prays for his success in his efforts.

TIRHUT SAMACHAR,
Aug. 4th, 1910.

31. Referring to the havoc caused by the flood in North Bihar, the *Tirhut Samachar* [Muzaffarpur] of the 4th August says:—

There is no doubt that the people and the officers did all that lay in their power to save the people; it is now time for Government to help those who have been rendered homeless by the flood.

HITAVADI,
Aug. 5th, 1910.

32. The *Hitavadi* [Calcutta] of the 5th August writes:—

None can know of the strange things which happen every day at the Government of India Printing office. We learn that the clerk who is entrusted with the duty of preparing the Index to the *India Gazette* was formerly a clerk to the cashier, and was subsequently appointed to the post of Receiver in supersession of the claims of several fellow-clerks. His predecessor in his present office was a *feringhee*, and he receives a pay of Rs. 600 per annum. We ask now for what merit this favour is shown to this clerk, overlooking the claims of the assistants to former Receivers. We hear this clerk does not know English well, being equally bad in spelling and grammar. How then can the work be done efficiently by such an ignorant man? We ask the Controller of Printing and Stationery to inquire.

BASUMATI,
Aug. 6th, 1910.

33. Anent Mr. Montagu's recent speech on the Indian Budget in the House of Commons, the *Basumati* [Calcutta] of the 6th August remarks that the Under-Secretary's

views of India's returning prosperity are too roseate—it is a case of distance lending enchantment to the view. It is true that prices of necessaries have fallen to some extent, and trade is brisker than before. But it does not follow that the condition of the masses has materially improved. The burden of debts incurred by them in the lean years still weighs them down. And as for the non-agriculturist population, the fall in prices has not been sufficient by any means, for their incomes have not risen at all. And this disproportion between income and expenditure from which non-agriculturists suffer tells also partly on the so-called agriculturists, in so far as these latter eke out their income from non-agricultural sources.

Mr. Montagu laments the rise in mortality from plague and malaria. But he should know it is poverty which makes people less and less fit to resist

attacks of diseases like these. In fact this rising mortality shows how baseless his vision of India's growing prosperity is.

Anent Mr. Montagu's dictum that a reconciliation of British democracy with Indian oligarchy is most difficult, we have to say that political evolution must of course proceed differently in different countries according to differing circumstances. But it is all important that this evolution be allowed to proceed unchecked : this is what our rulers will not and cannot understand. And our so called leaders also try to force this evolution along strictly English lines. Hence the present political *impasse* in which we have been landed.

34. Quoting the following extract from Mr. Montagu's Budget speech,—

Mr. Montagu's Budget speech. "Though the vast mass of the population were uneducated, and those responsible for the political unrest were but a small fraction of the educated population, they must remember that a small amount of yeast was necessary to leaven the loaf. It was impossible to bring the Eastern into contact with the Western without causing unrest; but if they refused those to whom they had given education, the right scope and opportunity to act and think as we had taught them, we must cause unrest of a dangerous kind"—the *Bihar Bandhu* [Bankipore] of the 6th August says that our leaders have been giving similar advice on the Congress platform to those who adopt a crooked policy. No one understands the meaning of this small amount of unrest, i.e., yeast. If government had grasped its true meaning, it would not have the necessity of adopting the policy of repression, for the educated Indians are quite at one with Mr. Montagu in this matter.

In the sentence, "we must cause unrest of a dangerous kind," Mr. Montagu has only repeated what Lala Lajput Rai had said at the Benares Congress. Still it is not yet too late. Would it be too much to expect that Mr. Montagu will take proper steps for preventing unrest of a dangerous kind. The paper does not endorse what Mr. Montagu said in justifying the operation of the Seditious Meetings and the Press Laws. No sensible man would care to break the laws, and they cannot touch those who really do it. Many innocent newspapers have been killed, but we hear of the sensation caused by the issue of the *Yuganter* now and then. Many Conferences were to denounce anarchism, but they were proclaimed and could not do it.

35. The *Basumatî* [Calcutta] of the 6th August, while acknowledging Water-supply in Bengal. the good service the Court of Wards has done,

thinks it might do more than it does in the matter of improving the water-supply in rural areas in Bengal. When an estate passes under its control, a programme should be drawn up, after a detailed survey of the zamindari area, of the number of tanks necessary. And the construction of these should then be undertaken in the order settled. And further a water-fund should be built up out of funds set apart, the interest of which should go to the up-keep and repair of these tanks periodically. New legislation may be undertaken for the creation of these funds if necessary.

Another solution of the water-supply difficulty lies in raising a fund in each district by (a) diverting to it all subscriptions in memory of officials and other local personages, and (b) by raising an additional quarters, house and chowkidari-tax. The money so got may be invested in Government promissory notes, and the interest spent on digging and re-excavating tanks.

There is yet another thing. Government might insist on making it a general rule that titles like Raja Bahadur, Rai Bahadur, etc., should connote subscriptions for the relief of water-scarcity in certain fixed amounts, say a lakh or Rs. 20,000. Government already does something in this direction, but more is wanted.

And, lastly, volunteered help from village youths may do something for the mitigation of this curse of village life in Bengal.

36. The *Bihar Bandhu* [Bankipore] of the 6th August hopes with the The young Raja of Hathwa. *Bihar Herald* that the Rajas of Tikari and Banaili as representing the zamindars of Bihar will interpellate the Government about sending the young Raja of Hathwa to Ajmere, instead of allowing him to receive education in the Patna College, as the Raja is but a zamindar, and all the education he needs can be given in the Patna or any other College in Bengal.

BIHAR BANDHU,
Aug. 6th, 1910.

BASUMATI,
Aug. 6th, 1910.

BIHAR BANDHU,
Aug. 6th, 1910.

III—LEGISLATION.

DAILY HITAVADI,
Aug. 9th 1910

37. The *Daily Hitavadi* [Calcutta] of the 9th August has the following:—

The sitting of the Legislative Council at Simla
Calcutta and Simla: What is over, and by the wish of the rulers the Seditious
have we learnt? Meetings Act gets a fresh lease of life. Those
who would make speeches have delivered their orations. The Bill also has
passed.

In Calcutta, apprehending the possibility of a boycott celebration on the 7th of August, the authorities had in anticipation issued an order setting forth their intentions. Besides, from day-light to evening on Sunday, police constables and Inspectors were in evidence all over the public places of the town. The new Police Act for Calcutta arms the police with power to disperse at discretion processions and meetings. Thus it has come about that there has been no 7th of August celebration this time. Calcutta was silent, the boys were quiet, and the police too had no opportunity for creating unpleasantness.

We ask Government now if it has understood what value attaches to the 7th of August celebration. Could you have stopped the *Durga Puja* or the *Muharram* in this fashion? There is no religious basis for the 7th of August celebration and Hindu society did not as such participate in this sensation. Hence it has been suppressed by a mere stroke of the pen. From what we know of the country and its people we can assert distinctly that there never again will be any 7th of August celebration. That is why we shall ask now why you train a gun to kill mosquitoes; why you raise a whine about extensive trouble when it is purely local? Admitting that there is some amount of unrest and outrage in two the Bengals, in the Punjab and in Bombay, why do you insist on the people of Allahabad keeping quiet because at Dacca the boys are being arrested, on the citizens of Madras barring the doors of their houses, because at Calcutta house-searches are frequent? The Seditious Meetings Act is for all India. This implies that while the causes are at work at Dacca, the effects are being felt at Lucknow, while the remedy is being applied at Madras. Is this mode of treatment right? Will not treatment like this only result of diffusing the disease all over India?

There is a poem by Ramaprasad, which runs:—It is nobody's fault, O Mother, I sink in the pit I dug myself. Similarly we the rulers and the ruled have both dug a pit which is now full of water to the brim. And there is the risk of both of us sinking in it. And yet we are now engaged in mutual abuse. The Hon'ble Mr. Jenkins calls a number of our youths "revolutionary," while we, if we cannot speak out for fear of the law, have our own ideas about things. You are our rulers, our educators and models. If as a result of the education you have imparted some youths have gone astray, the disgrace attach not to us but to you. And yet all Anglo-Indian journals, like the *Englishman*, the *Madras Mail*, etc., daily go on showering abuse on the English educated community.

It was you who gave the ruled the right of speaking out their feelings. Discussion of political questions in public meetings is a right which we have got only by your grace. We have begun conducting newspapers in imitation of your practice. Both boycott and *swadeshi* are the outcome of the western knowledge you have imparted. Bombs and hatred and revolution, all had their origin in Europe. Along with *bilati* liquors and luxury the knowledge of boycott and *swadeshi*, bombs and anarchy were imported into this country from Europe. None of these is indigenous. You gave us many rights and are taking them away from us now as unnecessary. It is your education and civilisation which have created these strange boils on our body, and it is you who are opening them with a knife now. We have nothing to be sorry for in that. For upon you falls the task of defending your dominion, of governing these 30 crores of your subjects. So you will do what on mature consideration appears to you best. The Hindus are not such fools as to do under such circumstances what they have no right to do, viz., to discuss the merits and otherwise of your conduct. Know it for a truth that the Hindu is not at all sorry for this kind of legislation. For the Hindu who put up with Moghal and Pathan rule, will live happily under your rule.

But the talk at the Council meeting at Simla fills us with regret, indignation and shame. You, the emperors of India, a race of world-conquering heroes, incomparable for knowledge, intelligence and military skill, to think of such as you scenting tigers in every bush! Supposing some 2,000 boys out of a population of 300 millions have gone astray, you can cast them away to a distance like a handful of dust. Why should there be so much anxiety and such preparations on your part on their account? The stinking weed generated by mischievous western education which is floating on the sea of Indian humanity can be taken off simply with a piece of stick. Why has the *Englishman* newspaper been vomiting forth nauseating abuse for the last five years for their suppression? It is because you distrust everybody in the land that you have to resort to means thus disproportionate to the ends to be achieved. And the difficulty is, that if, to use the Bengali adage, the gun is brought frequently to use only to kill a gnat, the gnat ceases to be one, simply because of this repeated use of the gun.

From the debate in the Simla meeting we infer that we shall not have any more to carry on a political agitation as we had learnt to do from our English education. We infer that we shall not any more have occasion to trouble ourselves with speech-making in and out of season. We infer that now we shall have to part with the thing with which we had wholly occupied ourselves recently under the influence of western civilisation, renouncing our own caste and religion, and our chances of temporal and spiritual welfare. We infer that if there be peace and contentment anywhere, they exist in the everlasting humble Hindu house, that we must now return to our own homes so to speak, that if renouncing everything of our own which we had possessed from time immemorial we were to attach ourselves to you, you will nevertheless not make us of yourselves, that we shall have always to live as subjects under you. And lastly we infer that silence is golden.

A single movement of your fingers has stopped the 7th of August celebration at Calcutta. From this we infer that we are not what people take us to be. In this country at the present time the English educated community will be as the English allow it to be. Like the dried barks of the plantain, this discussion of politics by us drops off at the slightest pull. We infer that no race ever yet has been able to absorb the principle of "uncle, save thine own" as we have been, under the influence of the luxurious civilisation of the English. We infer that a vow which we sought to strengthen by repeating before every sacred place in the land is no vow at all, for we have no sincere faith in our gods any longer. We infer that the man who for the sake of ease is living an Anglicised life, is not prepared to undertake any work whatsoever when he is confronted with the terror of misery. Boycott never grew, never would have grown of the soil of this country. If the coating of boycott has peeled off at your threats, the effort to refrain from using foreign merchandise will survive some little time more. Perhaps by that time the industries of the country will have sufficiently developed, so that country-made cloths will be available at just prices, and the supply of them would be adequate to the demand. We are not sorry that boycott is abolished, nor have we been cut to the quick at the thought that we have not been able to listen to Babu Ambika Charan Mazumdar's speech in the Parsi Bagan square. We are sorry only at the thought that a gigantic personality in India though you are, you should feel the dust thrown up by us children like pin-pricks. This makes us infer that our childish pranks have some power. And if we come to feel that, we shall no longer feel inclined to take our stand at the back of your premises and feed on the leavings of your table.

Rulers as you are, your orders and laws we are bound to obey respectfully. But we doubt if after this the immense influence you wielded over us, and the high esteem in which your learning and civilisation were held by us, will remain quite unimpaired. A feeling of restraint is bound to survive in the inmost recesses of the heart. Henceforth every one will remember that you are our rulers and we are your subjects, you are the conquerors and we the conquered. The sense of this will never fade. We shall *salaam* you when we see you, shall obey your laws and shall praise you, but no more shall we feel any desire for absorption into your fold so to speak. Who is to gain and who to lose thereby? The history of the future alone can tell that. The English

educated community learn from Lord Minto's recent policy, that so long we belonged neither to the rulers nor to the ruled. We should now, if we can, return to our own homes, so to speak.

VI.—MISCELLANEOUS.

NAYAK,
Aug. 3rd, 1910.

38. The *Nayak* [Calcutta] of the 3rd August asks what we want. Some people say we want administrative reforms better

What we want.

than those granted by Lord Morley. But will our sorrows and sufferings, such as malaria, chronic semi-starvation, inordinate fondness for service, the marriage problem for our girls, etc., be cured thereby? These are sufferings which can be cured only by our own endeavours, after we have gathered strength for the purpose.

Four years ago our people were gradually passing from a comatose condition into one of death. The Partition of Bengal shocked us out of that state of lethargy, and has brought about some improvement in the industrial situation. But it looks as if that state of lethargy is returning again—leaving the people only a number of automatons who eke out a miserable existence, either by service or by agriculture, and then die, without making any effort to cure the sorrows from which the land suffers.

And these are sorrows which cannot be cured by lectures or newspaper articles. Zeal of spirit, renunciation and active striving followed by combined effort—these are the real needs of the situation.

Take malaria for instance. Improvement of the sanitary conditions of the rural areas in Bengal is largely a question of funds. But the necessity of accumulating funds on a large scale can be obviated, if each householder keeps the surroundings of his own house clear of vegetable growth and well-drained. And when a drain common to many houses has to be built, young men may undertake it on the joint-stock principle, and make it a paying concern by using the waters of this channel to breed fish in. Are there no young men in the land to undertake this sort of work?

39. The *Hindusthan* [Calcutta] of the 3rd August writes:—

We shall now dwell upon the erection of Memorial to the late Emperor. residential quarters for students, rather than treat of any other form that the King Edward Memorial may be made to take. But this is a very difficult question to tackle.

The hostel in question will be set up with the aid of funds subscribed by the Hindus, Muhammadans, Christians, Parsis, Jews, etc., and it should therefore be made accessible to students belonging to all these different communities. Then, again, the existing rules require that students of different colleges should reside in different hostels, and these latter should be under the control of the Principals of the respective colleges to which they are attached. Besides, it will not be easy for one hostel to hold all the students of all the colleges. It would, therefore, be necessary to pick and choose. But on what principle is this to be done? Would it be desirable to make selections according to fitness and competence? Or should the hostel admit only a specified number of students from each college? Moreover, if the Principals of all the different colleges exercise authority over a single hostel, this will give rise to terrible confusion. Hence, instead of them, it is the University that should have to exercise authority. Further, different quarters must be provided for students of different religious persuasions. For, otherwise, interference in religious matters will be the result.

It is therefore to be desired that the Committee should give such orders for the establishment of a memorial hostel as may meet the aforesaid difficulties.

SANJIVANI,
Aug. 4th, 1910.

40. The *Sanjivani* [Calcutta] of the 4th August writes:—

The 7th of August celebration.

The 7th of August had come to be day of national festivity. Government now declares it to have been a mischievous celebration. Had this been true, it could never have come to be a national festival. Anyway as Government has stopped meetings, etc., let such public observances be refrained from.

But let every Bengali make a resolve in his heart on this day to assist in producing indigenous industries ; in establishing mills and factories. And let him also pray to God for the welfare of his land.

41. The *Nayak* [Calcutta] of the 6th August writes, that as Government has prohibited the boycott, it is useless trying to convince it of its mistake now. As for the people,

The 7th of August. as loyal subjects they should of course refrain from all celebration of the boycott, but that does not imply that they are not to cling fast to *swadeshi*. This practise of *swadeshi* of course implies rejection of things foreign, but there will be no hatred generated thereby. If anybody does feel that a renewal of the *swadeshi* vow is necessary at this stage, he can administer it privately in the family circle. In any case, the path of duty, of righteousness is the path we must travel by, undeterred by all thoughts of the recent police activity in Eastern Bengal ; without disobeying Government and without any hatred to it, we should on this 7th of August privately take the *swadeshi* vow before our friends and relations.

42. The *Daily Hitavadi* [Calcutta] of the 7th August has an article on the "7th of August" which it calls an auspicious

Ibid. day, which saw the beginning of a movement based on an imitation of some English virtues, which, devoid of all race-hatred was bound by benefiting the ruled to benefit the ruling race as well. The article concludes with a prayer to God to direct the fervour of spirit among Bengalis, which originated this day into fruitful and beneficial channels.

43. Anent the non-observance of the last 7th of August in Calcutta, the well-known correspondent of the *Daily Hitavadi*

"The old one's humour." [Calcutta] of the 9th August writing, under the *nom-de-plume* of "An Old One" has a sarcastic paragraph dwelling on the ridiculousness of people betaking themselves to agitation, who when assembled in tens of thousands can still be dispersed quietly by a single policeman, among whom a landholder, however high, can never be bold enough to disobey the summons of a Magistrate sent up with a *chit per his chaprassée*. The dead poet, Hem Chandra, recognising this ridiculousness, wrote mockingly of the arrangements of special police made to preserve the public peace on the occasion of Surendra Nath's release from jail.

After all it is best that the 7th of August celebration passed off in the manner it did. For if work is to be done, it should be done thus quietly. The swarms of boys who used to pass along the streets shouting "*Bande Mataram*" deafeningly, ought to be told that Cromwell and Washington, and Sivaji and Pratapaditya, whom they wish to ape, did not put themselves publicly forward at such a tender age. As a young tree has to be fenced round to keep it from being eaten up by cows, so to protect them from a good many mischiefs, they too should be kept compassed round for some little time longer. If they cross this barrier and pass out, they are sure to get trampled down and eaten up by cows.

44. A letter appears in the *Nayak* [Calcutta] of the 4th August over the signature of Liakut Hossein, Secretary to the

Preservation of cows. "Kuver Bhander," in which the writer deplores the gradual extinction of the bovine species in Bengal, which in his opinion is the chief cause of the present poverty of the once prosperous land of Bengal. He has therefore started an association called the Gorakshini Samiti, whose object will be to prevent the ruthless destruction of cows, and to encourage the breeding of the species, and he asks the help and co-operation of all Bengalis in this undertaking.

45. The *Hitvarta* [Calcutta] of the 4th August says :—

Cotton-growing. The educated Indians should direct their attention to cotton growing, and thus prevent its being monopolised like jute by European farmers, leaving the Indian farmers and the mill-owners weeping. It is better to be on our guard while there is time.

46. A correspondent to the *Education Gazette* [Chinsura] of the 5th August takes exception to the views expressed by Lajput Rai's speech. Lala Lajput Rai at a meeting recently held at Caxton Hall in London under the auspices of the Subject Races International Committee, and says that a man like him who has much influence over his

NAYAK,
Aug. 6th, 1910.

DAILY HITAVADI.
Aug. 7th, 1910.

DAILY HITAVADI,
Aug. 9th, 1910.

NAYAK,
Aug. 4th, 1910.

HITVARTA,
Aug. 4th, 1910.

EDUCATION GAZETTE
Aug. 5th, 1910.

countrymen ought not to have engaged himself in only finding fault with the Government which has always been friendly to the *swadeshi* and is doing everything to encourage indigenous industries. True that the Government has not the power to have a protective tariff in this country, but it has been using *swadeshi* articles of stationery long before our Babus were aware of the existence of such things.

NAYAK,
Aug. 5th, 1910.

47. The *Nayak* [Calcutta] of the 5th August dwells on the impossibility of European civilisation ever being acclimatised in India, pointing out how the predecessors of the present-day Anglicised Babu tried hard to graft

A plea in favour of orthodox Hinduism.
together the civilisations of the Musalman and the Hindu, but quite ineffectually. Indeed it is admitted that civilisation is a tree that can't be transplanted from one soil to another—English colonists in Australia and America, for instance, are developing already traits which mark them off from the parent stock in Europe. The paper concludes by pointing to the present-day descendants of the Portuguese in Eastern Bengal as the type which a combination of Hindu and European civilisation is likely to end in. The moral of it all is, that Indians should try to keep themselves Hindus strictly, and if they do so, socially and politically, they will be able to assert themselves. Even *swadeshi* and boycott must be practised under the shade of the eternal Indian Banyan tree, so to speak, to be effective.

MARWARI,
Aug. 5th, 1910.

48. Referring to the announcement of the date of the ensuing National Congress, the *Marwari* [Calcutta] of the 5th August says that the Congress no longer excites the enthusiasm of the people for it as before, since there is no life in it. It stands in need of one who could inspire life into it. If such a one is to be found, he alone should be appointed President of the Congress.

DAILY HITAVADI,
Aug. 6th, 1910.

49. The *Daily Hitavadi* [Calcutta] of the 6th August fully supports the suggestion made by the *Indian Daily News* that H. E. Lord Minto in North Calcutta. Lord Minto should pass in procession through the northern quarters of Calcutta without being guarded by policemen and soldiers when His Excellency makes his next and last entry into Calcutta. The *Daily Hitavadi* is in that case prepared to undertake the responsibility for the safety of His Excellency's person.

BHARAT MITRA,
Aug 6th, 1910.

50. The *Bharat Mitra* [Calcutta] of the 6th August writes:—
The spirit of *swadeshi*. Those who are enamoured of the *swadeshi* spirit of the Europeans, say that there was no such spirit among the Hindus before, and that it is due to the influence of English education that its seed has been sown in them. Under this impression many of them do things that stains the ancient honour of the Hindus. It is, however, a mistake to think that the Hindus had no such spirit before. They had it to the extent which is perhaps not to be found in any other country at the present time. Its existence in the Hindus survives to-day in their religion only. It was due to that spirit that made the Hindus take the first rank in the domain of activity, learning and religion in ancient times. It is due to the *swadeshi* zeal alone that they declared themselves as having sprung up from the body of the Creator alone and entitled to true knowledge, and other countries and people as *mlechh* or impure. They had ordained that at certain ceremonies none but the articles produced in the country alone should be used.

To the question why it has disappeared, the answer is that the *swadeshi* spirit (patriotism) though good was not considered the best or the highest object to be attained. In the scale of perfection it occupies the sixth place; the last and the highest which takes the tenth place is kindness to all beings, whether belonging to the animal or the vegetable world. Owing to the Hindus having attained what they considered the highest perfection, the feeling of patriotism found a secondary place in their mind, and consequently was obscured from view. Times however have now come when its recultivation has become necessary as a means of increasing their knowledge, wealth and life, and all these will be within their easy reach if they persist in following the path of truth. The spirit of philanthropy which is in them will prevent them from entertaining any feeling of enmity against or a desire to oppress

others. It is therefore the duty of every Indian to welcome *swadeshi* spirit in his heart.

51. The *Bihar Bandhu* [Bankipore] of the 6th August says :—

The Moslem League of the United Provinces has sent letters to its members, asking therein to submit a memorial to Government for their separate election to Municipal District Boards. The paper fears lest the Muhammadans might one day petition the Government that they would not live in any place inhabited by the Hindus.

BIHAR BANDHU,
Aug. 8th, 1910.

52. The *Satya Sanatan Dharma* [Calcutta] of the 8th August says :—

Arya Samaj and Christianity. The *Epiphany* a Christian organ issued every week from Cornwallis Street, Calcutta, is often filled with white lies. The Christian religion does not permit its editor to print for the use of the readers any contradictions of such lies that may be sent to him. We have with us the white lies of Deshraj. If a reward be given to us, we would send cutting of the issue of the *Epiphany* which contains the above lives with necessary evidence to prove our point.

Our young men should keep themselves aloof from a religion which likes to increase its disciples by means of falsehoods, frauds, capidity and fear.

We challenge Deshraj to prosecute us for libel, or admit of his having circulated falsehoods about the ten rules of the Arya Samaj.

SATYA SANATAN DHARMA,
Aug. 8th, 1910.

53. The *Hindi Bangavasi* [Calcutta] of the 8th August commenting on the Civil List sanctioned by the Parliament the

King George and the Civil List. other day, observes that the allowance of the English Monarch is less than that of some other European Monarchs, and too small for a King over whose dominions the sun never sets, and that it is only due to his economy that he feels no trouble in managing his affairs. King George V refuses to pay more than the market value of the article he wants. His Majesty's economy should therefore be a lesson to the Native Princes of India.

HINDI BANGAVASI,
A.G. 8th, 1910.

URIA PAPERS.

54. Referring to a notice, which has been hung up in the Cuttack

Collector's office, requiring all persons who have instituted suits for arrears of rent, to produce khatians and khewats on the dates of hearing of their cases, the *Utkaldipika* [Cuttack] of the 30th July observes that it fails to understand why, under the circumstances in which rent suits are instituted in Orissa, the Revenue Court should insist upon the production of khatians and khewats in all cases; that, as the law now stands, it is very much doubtful whether the Revenue Court trying rent suits can, in the absence of section 148 of the Bengal Tenancy Act, insist upon the production of the khatians in all cases, for, while section 148 of the Bengal Tenancy Act is more imperative and insists upon the Court's paying regard to the entries on the record of rights, it enables the Court to require the Collector to supply, free of cost, copies of or extracts from the record and thereby save the parties from the trouble and expense of obtaining such copies; that this is no mean advantage to parties and that they have been deprived of it by the non-extension of section 148 to Orissa. The writer concludes by saying that in a later issue he will discuss how the parties will be prejudicially affected by the order now issued.

UTKALDEPIKA,
July 30th, 1910.

55. Hakim Shaikh Wajedulla Senapati Rai, a correspondent of the

Police zulum in the Cuttack Utkaldipika [Cuttack] of the 30th July cites some town complained of. instances of zulm, committed by a Muhammadan Police constable, named, Sheikh Enaitulla, belonging to the Puri ghat outpost in the Cuttack town, on some fuel vendors of Mundanahan. The editor refers to this and observes: "When the Sadar Police constables, being under the direct supervision of the higher authorities commit such wrong acts, what would not the Police of the interior be doing?" The editor invites the attention of the District Superintendent of Police, Cuttack, and the District Magistrate of Cuttack to the matter.

UTKALDEPIKA,
July 30th, 1910.

UTKALDIPAKA,
July 30th, 1910.

56. Referring to the recent rules for the guidance of depositors in Post Office Savings Banks, the *Utkaldipika* [Cuttack] of the 30th July observes, that the annual limit of Rs. 500 for deposits at call in the place of the previous limit of Rs. 200 has been better, but that the reduction of the annual interest on all deposits from Rs. 3-2 to Rs. 3 does not look well.

UTKALDIPAKA.
July 30th, 1910.

57. The *Utkaldipika* [Cuttack] of the 30th July agrees with Sir Bampfylde Fuller, a late Lieutenant-Governor of Eastern Bengal and Assam, in his views regarding the training of Anglo-Indian officers, who ought to learn to mix with the people freely. This mixing

with the people will be made easy, if the officers concerned learn the dialect of the people in whose midst they are placed, and also become acquainted with the manners, customs, prejudices and religious beliefs of those people. The editor observes that this is the means by which will be spread that spirit of sympathy whose value has been admitted by all the Sovereigns, from Queen Victoria to His Majesty the present King-Emperor. The Anglo-Indian officers of olden days mixed so freely with the people, that the latter regarded the former as members of their family. But recently, as Sir Bampfylde Fuller rightly says, during the discussions on the unrest in India, complaints regarding want of co-operation on the part of Anglo-Indian officers were almost always heard. Mutual good-will breeds mutual confidence. If the Anglo-Indian Officials will treat the people with contempt and will not mix with them; or if they abuse them and shun them, how can the people understand the blessings of their Government and rest contented? The Indian people had been degraded through long oppression and tyranny. To elevate such a people, it was necessary that they should be given good education, and that this education should be imparted in various ways by mixing with them. The Anglo-Indian officers who first came to India understood this and acted accordingly. India at one time rose to the summit of civilisation, and there can be no sympathy if her inhabitants be treated with contempt. The editor concludes with a reference to His Majesty the King-Emperor's most Gracious Message, in which an allusion was made to India's ancient glory; and hopes that under the guidance of His Majesty, sympathy will run its course unimpeded, and that India will improve easily if the rulers and the officers cultivate the spirit of co-operation with the people by learning their languages, and become acquainted with their religious beliefs, etc., according to the words of Sir Bampfylde Fuller.

UTKALBARTA,
July 23rd, 1910.

58. The Puri correspondent of the *Utkalbarta* [Calcutta] of the 23rd July states that the Province of Orissa has been honoured by the honour which has been conferred on Mahamohopadhyaya Sadasiva Misra, who recently received his *sanad* and *khilat* from the Commissioner of the Orissa Division.

UTKALBARTA,
July 23rd, 1910.

59. A correspondent of the *Utkalbarta* [Calcutta] of the 23rd July signed "A subscriber" calls for the accounts and other particulars of the subscriptions which were raised through the inducement of the Hon'ble Mr. M. S. Das, C.I.E., in connection with a business which Mr. Das started a few years ago under the name of "Co-operative Stores," which is not in existence now. The same correspondent also calls for similar accounts and other particulars of the subscriptions, which were collected mainly through the exertions of the Hon'ble Mr. M. S. Das, C.I.E., in connection with a memorial which was to be established in honour of the demise of the late lamented Queen Victoria.

URIYA AND
NAVASAMVAD,
July 27th, 1910.

60. The *Uriya and Navasamvad* [Balasore] of the 27th July quotes the order of Government regarding the award of the special Engineering scholarships; and while thanking the Government on behalf of the domiciled Bengali community for the slight deviation from the original order, respectfully protests against the present order, and appeals to His Honour the Lieutenant-Governor of Bengal for reconsideration of the question.

61. A correspondent of the *Uriya and Navasamvad* [Balasore] of the 27th July cites instances to show that the treatment of students by Babu Chandra Mohan Muharana, Head-master of the Cuttack Training School,

The Head-master of the Cuttack Training School criticised.

is not good, that at one time more than 50 students were simultaneously driven from the hostel attached to that institution under his orders, and that they had to take shelter under trees and at the lodgings of their relatives in the bazar. At another time a Brahmin student was also treated with great severity, and various means were devised to do injury to him. The writer hints that such conduct is unbecoming in an officer of the Education Department, who ought to be kind, peaceful and forgiving.

62. The *Samvad Vahika* [Balasore] of the 28th July notices the proceedings of the Conference held at Belvedere on the 19th July under the presidency of His Honour the Lieutenant-Governor of Bengal to consider how to perpetuate the memory of His late Majesty. The editor supports His Honour's decision in favour of a hostel for Indian students in Calcutta, and suggests that the proposed hostel should not be set apart for the students of the Presidency College only, but should be open to the students of all the Colleges in Calcutta, without any distinction of caste or creed, and hopes that its suggestion will meet with the approval of His Honour. The *Utkal dipika* [Cuttack] of the 30th July also notices the proceedings of the same Conference, exhorts all to prove worthy of the sympathy which His late Majesty showed towards his subjects by introducing administrative reforms, and requests them to contribute towards the Memorial Fund according to their circumstances, because His Honour has said that even a rupee or less given for this purpose will be accepted as a token of loyalty.

63. Referring to the arrest of several weavers in the Midnapore district who prepared clothes containing seditious borders, The duty of a loyal subject. the *Garjatbasini* [Talcher] of the 30th July says that it is not desirable for a loyal subject to do what shows disloyalty.

64. In a article headed "Race Jealousy," the *Uriya and Navasamvad* [Balasore] of the 27th July observes that those whose "war-cry" is "Orissa for the Uriyas," Englishmen in India. "lose sight of the fact that Orissa required the Bengalis, and the Bengalis have come, in the same way that India wanted a Government like what England has established in India, and the Englishmen have come to establish it." * * * "Otherwise, would it have been possible for a handful of them to conquer this vast country and rule it like a conqueror? No, a thousand times no, they would have utterly failed to do that. It is only because they are ruling with our tacit consent, and because India yearned for some such light as she has gained from the west, that the English have been and still are able to maintain the paramount power in India." This is in obedience to natural law, and the Bengalis will remain in Orissa so long as Orissa will require their services.

URIYA AND
NAVASAMVAD.
July 27th, 1910.

SAMVAD VAHIKA,
July 28th, 1910.

GARJATBASINI,
July 30th, 1910.

URIYA AND
NAVASAMVAD.
July 27th, 1910.

BENGALI TRANSLATOR'S OFFICE;
The 13th August, 1910.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.



CONFIDENTIAL.]

No. 33 of 1910.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE

Week ending Saturday, 13th August 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	" Amrita Bazar Patrika "	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	" Behar Herald "	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	" Beharee "	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	" Bengalee "	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	" Bihar "	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	" Day's News "	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	" Hindoo Patriot "	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader - ealdah Small Cause Court.	800
8	" Indian Empire "	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	" Indian Mirror "	Ditto	Daily	Rai Narendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	" Indian Nation "	Ditto	Weekly	Editor's name not known for certain.	500
11	" Karmayogin "	Ditto	Do.	Arabinda Ghose is one of the contributors to the paper.	2,000
12	" Kayestha Messenger "	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	" Mussalman "	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	" National Daily "	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	" Reis and Rayyet "	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	" Star of Utkal "	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	" Telegraph "	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	" Day's News "	Calcutta	Daily	(See above)	Defunct.
2	" Karmayogin "	Ditto	Weekly	(Ditto)	Ditto.
3	" National Daily "	Ditto	Daily	(Ditto)	Ditto.

II.—HOME ADMINISTRATION.

(a)—Police.

1158. Referring to the recent arrests and house-searches in East Bengal, the *Bangalee* hopes that the Government of the new Province will consider each case on its own merits before instituting prosecutions, which should, it is urged, be resorted to only when all other available remedies have been exhausted.

House-searches and arrests in East Bengal.
1159. Referring to the numerous house-searches and arrests in East Bengal, the *Bengalee* writes:—“We hope the Government of the new Province will consider each case on its merits before it sanctions the prosecution of men for political offences, and that, except when there is the clearest necessity for resorting to prosecution, it will insist, in the spirit of the circular of the Government of India, upon all other available remedies being exhausted before it sanctions prosecution . . . The policy of conciliation can have a fair trial only if the Government will not allow either the police or other officers to rake up the past, except in cases where crimes were actually committed but remained unpunished because their authors could not be found. If a new conspiracy has been discovered or is discovered in future, let those implicated in it be punished according to law by all means, but men should not be arrested merely on the suspicion or even evidence of their having belonged to an organisation which the Government has suppressed, without affording it an opportunity of explanation or defence.”

1160. While conceding that the authorities are doing their best to check police oppression, the *Mussalman* says their efforts have so far been futile. The journal is pleased to note that Mr. Montagu has invited remedial suggestions in this connection.

1161. The *Telegraph* states that if the authorities would have a return prepared of the cases of dacoity reported in the press within the last few months, they would find why the police are unpopular and why the public regard them with distrust.

1162. The *Amrita Bazar Patrika* writes:—“As the inevitable effect of Police activity in East Bengal. this unusual police activity (in East Bengal) is the unsettling of men's minds and the creation of a feeling of alarm and a sense of insecurity, the public is naturally very anxious to know the reason or reasons that have led to the present situation in Eastern Bengal, specially as nothing has happened of late to show that anarchists are doing any mischief there . . . The point of the people is this: When the authorities receive any information of a sensational kind from the police, before taking any action upon it, let them test it by information gathered from the leaders of the people in whom they have confidence. When the two informations agree, let them at once take the necessary steps; but when they do not tally, let them wait and collect more information till they arrive at the truth. Is this an unreasonable request on the part of the people?”

1163. The *Indian Empire* states that, considering the amount of executive power vested in the police, that body ought to be above reproach and suspicion. The conduct of certain police officers within the last year or two has, however, occasioned bad feeling among the people. When, therefore, their conduct is condoned by the superior authorities, the people cannot naturally, it is said, believe in professions of trust and confidence by the latter. With regard to the Naraingarh train-wrecking case, the journal asks whether the unfortunate coolies were rightly punished. If not, it is asked: Why have not the responsible police officers been adequately punished? With regard to the Midnapore police too there is, according to the journal, good ground for complaint.

BENGALEE,
5th Aug. 1910.

BENGALEE,
5th Aug. 1910.

MUSSALMAN,
5th Aug. 1910.

TELEGRAPH,
6th Aug. 1910.

AMRITA BAZAR
PATRIKA,
6th Aug. 1910.

INDIAN EMPIRE,
9th Aug. 1910.

(b)—Working of the Courts.

AMRITA BAZAR
PATRIKA.
4th Aug. 1910.

1164. The *Amrita Bazar Patrika* states that the sentence passed on the Prosecution of the "Varma" author of this pamphlet is sure to find dis-favour with the public. It is observed that in *Dharma Mimanga*. England and other Western countries, political offenders are treated as first class misdemeanants, whereas in India they are treated as felons and forced into companionship with robbers, murderers, etc. Consequently although the Shastri had been previously warned, the punishment awarded will be considered unduly severe. The discharge of the publisher and printer will, it is said, find favour with the public.

AMRITA BAZAR
PATRIKA,
4th Aug. 1910.

1165. Commenting on the discharge of Private Tubby, who was accused of causing the death of two natives and injuring others by careless shooting at the Secunderabad railway station, the *Amrita Bazar Patrika* remarks:—"In discharging the accused, the Magistrate expressed views and sentiments which, we fear, will not appeal to the public, but on the other hand cause intense surprise. In his opinion the prosecution had failed to sustain the charge in the face of the evidence. Nor is that all again. . . . The reason why he discharged Private Tubby was that only persons who had infringed the railway regulations by either sleeping in the carriages or going into the waiting room were hit, and that if they had not infringed the rules, they would not have been hit! But why, pray, did the accused fire? Was not that infringing both civil and military regulations? He says that he did it to frighten some people who molested him. But how? This is not explained. Then even if he were molested, what right had Private Tubby to endanger human lives by such rash acts as he did? As a matter of fact, two men were shot dead. It is such cases that cause disappointment and anxiety to the people, and as such the authorities will, we hope, send for the records of the case."

TELEGRAPH,
6th Aug. 1910.

1166. The *Telegraph* regards the acquittal of Private Tubby as entirely indefensible, and urges on the authorities the necessity of looking into the records to see whether justice has been done.

AMRITA BAZAR
PATRIKA,
9th Aug. 1910.

1167. The *Amrita Bazar Patrika* desires to draw the attention of the authorities to the case of Private Tubby, which has caused considerable irritation and disappointment in all parts of the country. As the result of Tubby's discharge will be to put a premium on such conduct, an appeal against his acquittal is urged.

AMRITA BAZAR
PATRIKA,
9th Aug. 1910.

1168. Referring to the refusal of the Deputy Commissioner of Mianwalli to accept the security deposit of the newly started *Punjab Advocate* which was tendered in Government currency notes, and his subsequent acceptance thereof, the *Amrita Bazar Patrika* says:—"No doubt all's well that ends well. This case will, however, show why we have been urging so often the necessity of the Government of India laying down definitely its aims and objects for the guidance of the subordinate magistracy. Indeed, there are Magistrates and Magistrates who require to be pointedly coached in respect of many measures, even when these are clear enough for ordinary comprehension. May we not even take it that some of them sit down to administer laws which they have not ever taken the trouble to study?"

BENGALER,
8th Aug. 1910.

1169. The *Bengalee* says that the protracted preliminary enquiries in political cases involve great hardship for under-trial prisoners. Under-trial prisoners and constitute an injustice to those who, although arrested or suspected, have ultimately to be acquitted.

TELEGRAPH,
6th Aug. 1910.

1170. The *Telegraph* gives credit to Babu Prithvis Ch. Roy, editor of the *Indian World*, for having instituted a test suit in the High Court to contest the proscription of Mr. Mackarness's pamphlet. Mackarness's pamphlet on the Indian police. The journal thanks him for his public spirit and hopes that he will have the support of the entire educated community, because it is a case in which every Indian is equally interested,

1171. The *Bengalee* contends that a good deal of hardship could have been avoided if those who were ultimately let off in the Howrah gang case had been released on bail at an early stage in the preliminary enquiry. It is said that his long detention in *hajat* so affected the health of one of them, Babu Hem Ch. Sen, that when he was released even his best friends could not recognise him.

BENGALEE,
7th Aug. 1910.

(d)—*Education.*

1172. With a view to the extension of industrial and technical education, The new Education Department. the *Indian Mirror* urges the necessity of bringing elementary education, coupled with a sound moral training, within the reach of all classes.

INDIAN MIRROR.
3rd Aug. 1910.

1173. The *Amrita Bazar Patrika* finds fault with two regulations of the Bankipur Law College—one excluding all except “domiciled” Bengalis from admission and the other compelling all students of the College to sign a bond declaring that so long as they study in it, they will not hold any appointment. The latter is regarded as not only an unnecessary but a mischievous restriction, for which there is no justification.

AMRITA BAZAR
Patrika,
5th Aug. 1910.

1174. The *Bengalee* publishes a letter of complaint from a Muhammadan student of the Calcutta University, who, having passed the B. A. Examination with honours in Sanskrit, was desirous of presenting himself for the M. A. Examination also, but was prevented from doing so by the refusal of the lecturers in Sanskrit to allow him to attend their lectures. The journal appeals to the University authorities to look into the case.

BENGALEE,
6th Aug. 1910.

(e)—*Local Self-Government and Municipal Administration.*

1175. The *Indian Mirror* says that the only way to check the adulteration of food is to punish those who sell it in an impure state. Although the manufacturer, importer, and dealer are alike responsible, it is the latter who sells direct to the consumer and should therefore be punished by the law. The journal considers the crusade against impure food to be of the greatest importance, and trusts that it will be continued with unabated vigour.

INDIAN MIRROR.
4th Aug. 1910.

The crusade in Calcutta against the adulteration of food. 1176. The *Amrita Bazar Patrika* points out that the obstruction of drainage, caused by embankments and raised roads, is a fruitful source of malaria. Burrow-pits, too, it is urged, are breeding grounds for mosquitoes, and should not be allowed to be made without proper safeguards to ensure effective drainage.

AMRITA BAZAR
Patrika,
5th Aug. 1910.

(f)—*General.*

1177. The *Amrita Bazar Patrika* states that the general public are not aware of what the Government of the new Province have done to meet the requirements of an advanced administration—at least, the people have not yet realised it.

AMRITA BAZAR
Patrika,
4th Aug. 1910.

The Eastern Bengal and Assam Government. 1178. The *Bengalee* objects to the confidential nature of the warnings administered by Government to newspapers that publish articles of an objectionable character. The safety of the press, it is said, demands that such warnings should be made public. It is urged that publicity would exercise a restraining influence on local Governments and obviate such warnings as public opinion would not support. Already in certain cases, the journal thinks that warnings have been administered which would not stand the test of public scrutiny.

BENGALEE,
4th Aug. 1910.

AMRITA BAZAR
PATRIKA,
5th Aug. 1910.

AMRITA BAZAR
PATRIKA,
5th Aug. 1910.

BENGALEE,
7th Aug. 1910.

BENGALEE,
7th Aug. 1910.

AMRITA BAZAR
PATRIKA,
8th Aug. 1910.

HINDOO PATRIOT,
8th Aug. 1910.

AMRITA BAZAR
PATRIKA,
9th Aug. 1910.

MUSSALMAN,
5th Aug. 1910.

BENGALEE,
7th Aug. 1910.

1179. The *Amrita Bazar Patrika* cannot understand why the proprietor Administration under the Press Act of a newspaper should be asked to deposit money whenever he changes his publisher or printer, or alters his address.

1180. With reference to the proscription of newspapers, the *Amrita Bazar Patrika* says:—"No doubt, under the Press Act, the Governments are not bound to give reasons,

yet had the interpellators in the Supreme Council pressed for reasons the Supreme Government might have found it awkward not to comply with the request, for its refusal would have been tantamount to a confession that it had no reason to give."

1181. With reference to the proscription of objectionable literature, the *Bengalee* says that unless the matter objected to

Ibid. is pointed out to the author or publisher of a book, it cannot be expunged from future editions. The difference in procedure between action under section 2 (1) of the Press Act and under sections 46 and 9 is objected to, as there is no apparent reason why Government should point out what it objects to in one of these cases and not in the other. The grievance, it is said, involves great hardship and is keenly felt.

1182. The *Bengalee* hopes that the Government of the new Province will satisfy itself in every case that reliable evidence exists against the persons concerned in these cases before it sanctions their prosecution, and even then should do so only as a final measure.

1183. Referring to the operations of the Act, the *Amrita Bazar Patrika* writes:—"The men hauled up under this Act

Act 14 of 1906. generally belong to respectable families. Once arrested, they are put in *hajut* and allowed no bail. All communications between them and their friends are practically cut off. They are not allowed any legal aid before the Magistrate who, having heard the one-sided version of the prosecution, commits them for trial by a Special Tribunal. In short, they cannot avail themselves of the many advantages which an ordinary criminal enjoys. But what is specially hard is that, though the object of the Act is a more speedy trial, as a matter of fact, often an inordinate delay occurs. This means that, though only under-trial prisoners, they suffer practically as much as ordinary convicts."

1184. The *Hindoo Patriot* says that the suppression of the boycott suppression of the boycott mony has given satisfaction to all classes of people who are not actuated by interested motives.

1185. With reference to the chaukidari tax, the *Amrita Bazar Patrika* says that since the village chaukidars have been amalgamated with the regular police force, ceasing to be servants of the villagers, Government should either relieve the latter of the tax imposed on them, or utilise the proceeds for the improvement of sanitation. It is also urged that the regular police should protect villages in the same way as municipal towns. If the greater portion of the local rates—the Road Cess, the Public Works Cess, and the Chaukidari Tax—are utilized for sanitary and other local works, sufficient funds will be available not only for creating model villages in the districts, but also for improving the sanitation of impecunious municipalities.

1186. The *Mussalman* writes:—"We think it is possible for the Secretary of State to make retrenchments in two directions, viz., in the Indian Civil Service and the Military

Department. In no country in the whole of the civilized world the Civil Service is so remunerative as in India, while in no country in the whole of the world the average income of the people per head per annum is so low as in India. It is extremely difficult for a poor country like this to maintain an army of Civil Servants on salaries which, we hope, it would not be an exaggeration on our part if we characterize as fabulous.

1187. The *Bengalee* observes that, with the exception of the reply to the Interpellations in the Supreme Legislative Council. question regarding railway outrages, which was full and satisfactory, Government was not disposed to take the country into its confidence at the last

meeting of the Supreme Council. The journal protests against the Government's allegation that district conferences in East Bengal, which have been suppressed, were not intended "for the discussion of legitimate local topics, but were a part of a concerted scheme to incite fresh feelings of disaffection and lawlessness and to revive agitation." Similar conferences, with almost identical topics for discussion, were held in previous years, and no objection was taken. As the promoters of these conferences were moderate leaders, the accusation of exciting disaffection cannot have the effect of rallying the moderates in pursuance of Lord Morley's recognized policy.

1188. The *Amrita Bazar Patrika* observes that, if the official views regarding the Seditious Meetings Act had been published as an official *communiqué*, it would have been apparent to everybody that there was no reply to the attitude

Passing of the Seditious Meetings Act. of the Government, except that the people did not share its views. It is held however, that such a reply would have no practical meaning inasmuch as the popular view, even when right, must yield to the views of Government.

1189. Commenting on the extension of the Seditious Meetings Act, the *Bengalee* writes :—“It is worthy of note that papers

The New Seditious Meetings Act. on which the case for the Government rested were declared confidential and were not available to the

non-official members. Mr. Gokhale had asked for them under the Rules of the Council, and he was clearly entitled to them, but they were withheld from him and the other members of Council. These papers contained the opinions of the Local Governments and other matters in support of the Bill. To ask the non-official members to support a measure of this kind upon the *ipse dixit* of the Government and without the evidence upon which it is based was truly to convert the Council, at least on this occasion, into a body convened to register the decree of the Executive Government. . . . The opinions of the Local Governments are necessarily based upon district reports. The district officers again rely upon the police. Analyse these opinions, and we are faced with the fact that after all it is the police which is the *fons et origo* of the whole movement for the renewal of the Act. . . . It is useless to disguise the fact that the Act will retard the work of conciliation and co-operation; and a painful impression has already been produced in the country by the rejection of the strong opposition to the measure which found expression in the Council Chamber through the mouth of the non-official members.”

AMRITA BAZAR
PATRIKA,
8th Aug. 1910.

BENGALEE,
9th Aug. 1910.

III.—LEGISLATION.

1190. In supporting the extension of the Seditious Meetings Act, the *Indian Mirror* observes that, although there has been a marked improvement in the situation, the fact cannot be ignored that sparks are still smouldering under the ashes and may at any time be kindled into a blaze.

INDIAN MIRROR,
9th Aug. 1910.

VI.—MISCELLANEOUS.

1191. The *Bengalee* says that public opinion is emphatically in favour of provincial memorials, and not of an All-India Memorial.

BENGALEE,
8th Aug. 1910.

1192. The *Amrita Bazar Patrika* observes that the discredited *samitis* would have been of great service in collecting subscriptions for the memorial. But, it is complained, they have been suppressed on account of the misbehaviour of a few national volunteers. The journal questions the wisdom of such a step on the ground that the whole body should not be destroyed because one limb is diseased. If a suitable form of memorial be decided upon, a committee may, however, yet be organized to collect subscriptions.

AMRITA BAZAR
PATRIKA,
4th Aug. 1910.

Why memorial subscriptions are not forthcoming.

AMRITA BAZAR
PATRIKA.
5th Aug. 1910.

1193. Referring to the projected concentration in a single building of all Indian museums and libraries in England, the The "Indian Museum" in *Amrita Bazar Patrika* writes:—"What of the cost London. of such an Imperial Indian Museum? Well, that is another story, and quite prohibitive, too, when we consider that optimists put it at the moderate sum of £75,000, and pessimists at £100,100. Where is the million sterling to come from? Is it poor India that is expected to find it to enhance the prestige of England in the eyes of the wondering world?"

MUSSALMAN,
5th Aug. 1910.

1194. The *Mussalman* objects to the performance of the play "Durgadas" which, it is alleged, contains many items objectionable to the Muhammadans. It is urged that a drama which ridicules some of the great Muhammadan rulers of India cannot but be offensive to the Muhammadans. A poem composed by the late Nabin Ch. Sen, in which Shivaji calls the Mussalmans *janans* and thieves, is also objected to on similar grounds.

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The 13th August 1910.